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Māori Migration: Hau kāinga in relation to Tuakiri and Hauora.

A thesis

presented in partial fulfillment

of the requirements for the degree of

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Ngāti Tūwharetoa; Ngāpuhi.

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Ko Tongariro, ko Tautoro ōku maunga
Ko Taupōnui a tia, ko Hokianga ōku moana
Ko Waitahanui, ko Punakitere ōku awa
Ko Arawa, ko Ngātokimaataawhaorua ōku waka
Ko Ngāti Tūwharetoa, ko Ngāpuhi ōku iwi.
Ko Ngāti Hineuru, ko Ngāti Moerewa ōku hapū
Ko Te Hāroto, ko Mahuhukiterangi ōku marae
I tupu ake au ki Te Ahuriri.
Ko Te Kaumarua rāua ko Anne ōku mātua
Ko Jessica tōku ingoa

Te Karakia Hohourongo o Nukutawhiti.

He rūrū anō te rūrū, he kāeaea anō te kāeaea. Tēnā ko hau ko Māui-tikitikio-te-rangi takawai whiti takawai tai, he tū whai pō, he tū whai ao. He tapu tāwake i whānakenake ki te papa o Wahieroa. Ka tangi te kura i te ata o Waikau he ata amohanga, he ata ki te paerangi. Kia hui e te kura pō i tīwhaona ki te paparei o te iho rangi e iri iho nei. Kī e, ka ao, ka ao, ka ao te rā.¹

¹ This karakia was recited by my tūpuna Nukutawhiti, captain of the Ngatokimatawhaorua Waka, when he entered the Hokianga from Hawaiki; to lure a tohora (whale) to the harbour for celebratory feasts. Nukutawhiti commenced a fierce battle of the karakia with tūpuna Ruanui in the South, pulling the tohora between them. Eventually, both tūpuna exhausted all karakia. The tohora escaped; and no-one got a celebratory feast. This karakia, learned from my Uncle Hone's book (Sadler, 2014) seemed appropriate to open research that calls for unity and co-operation.

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E ngā reo, e ngā mana, Tēnā koutou katoa. He mihi whānui tēnei ki a koutou e awahi nei i tēnei kaupapa. He putanga tēnei mahi rangahau nā koutou. Nō reira, e rau rangatira mā tēnā koutou, tēnā koutou, tēnā koutou katoa.

He tōtara wāhi rua, he kai nā te ahi.

A tōtara split in two is food for the fire.

I wish to acknowledge the people of the Kulin Nations, on whose land this research takes place. I pay my respects to their Elders, past and present. We stand on this land as beneficiaries of an uncompensated and unreconciled dispossession which began over 200 years ago and continues today. I would like to reflect that within acknowledgement there should be action. How do we act in solidarity with first nations peoples? How do we act against the economic and social systems which reinforce racism, oppression and subjugation? (Transformative Justice Camp, 2017).

I'd like to thank my Aunty Bub and cousin Angela who have carried out extensive whakapapa research for our whānau over a decade. I'd also like to acknowledge the achievement my Uncle and renown Ngāpuhi elder Hōne Sadler in publishing his book 'Ko Tautoro Te pito o Tōku Ao' (Sadler, 2014), which provided me with a history of my iwi and hapū. To my Uncle Rawiri Wharemate, who has provided tautoko since the beginning, ngā mihi.

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KARAKIA:

Tirohia horohiwi ki waho, kia hakatikitiki, kia hakatikitiki āhaha!

Ko te marae o Te Hungaiti uiui kau ana rapurapu kau ana, kei hea te waha tangata aue he waha manu anake, kei hea te waha tangata?

Kei te puke ra i Miti, kei te puke rā i Kāoreore, Kei te puke o Taiāmai e noho ana Te Haramiti.

Ka moe Te Haramiti i a Turutu kia puta ki waho ko Marotoroa Ka moe i a Rangi-kā-ū-ki-te-whenua kia puta ki waho ko Hineira ka moe i a Karawaitaipa kia puta ki waho, tō mua ko Kūao, te mana, ka rere ki muri ko Whitianga te ringa kaha, ka rere ki muri ko Takurua te Kaipopoa. Ka moe i a Kopaki kia puta ki waho ko Tūkarawa, ka moe i a Tuha Te Āwha, kia puta ki waho ko Wharemate, ka moe i a Ngāwiki Tokikapu kia puta ki waho ko Pere Hatara, ka moe i a Kēti Ngāwati Mohi kia puta ki waho ko Rangi-ka-ū-ki-te-whenua ka moe i a Raima Nētana kia puta ko Mārara, ka rere ki muri ko Rangimārie, ka rere ki muri ko Maude, ka rere ki muri ko Tamaiti. Tihewā mauriora²

² Written for this research by my koroua Hōne Sadler

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Abstract

Despite the increasing population of Māori born in Australia, there is a lack of research on how our taitamariki³ experience tuakiri outside Aotearoa. Māori models of health maintain that wairua is essential for Māori wellbeing; and wellbeing required to achieve a secure tuakiri Māori. Based on accepted indicators of wellbeing, achieving a balanced tuakiri Māori might involve nurturing personal relationships with overlapping aspects of Te Ao Māori, such as whenua, whānau and tino rangatiratanga. Many taitamariki living in Australia face challenges accessing these connected dimensions of tuakiri, which may contribute to health inequalities affecting young Māori migrants. Guided by kaupapa Māori principles, this qualitative study aims to contribute knowledge about the identity of young Māori migrants; and contribute towards Māori health development in Australia within a general kaupapa to uplift the oranga of our people collectively. Thematic analysis was conducted using stories from nine taitamariki residing in Melbourne regarding their experiences of migration on tuakiri Māori. The key themes that emerged from the participants korero were tūrangawaewae, oranga, and mauri, which characterised important aspects of participant's identities. Findings highlighted negative impacts of migration to wairuatanga, yet participants found strength in their relationships to 'home' through a sense of belonging, pride, self-awareness, respect, guidance, support, resilience and self-determination. All sub-themes intersected, representative of the holistic nature of hauora and tuakiri. In conclusion, this research explored the importance of 'home' in relation to migrant tuakiri Māori to enhance understanding of Māori wellbeing amongst Rangatahi Māori in Australia. The findings call for whānau/hapū/iwi and Government responsivity to the oranga and wairua of taitamariki in Aotearoa; and active acknowledgment of our taitamariki in Australia as mokopuna and taonga.

Keywords: Māori migration, Māori identity, Māori wellbeing, urban Māori youth

³ This research refers to taitamariki and rangatahi interchangeably to refer specifically to Māori youth.